

85-2  
16

THEOLOGICAL SEMINARY.

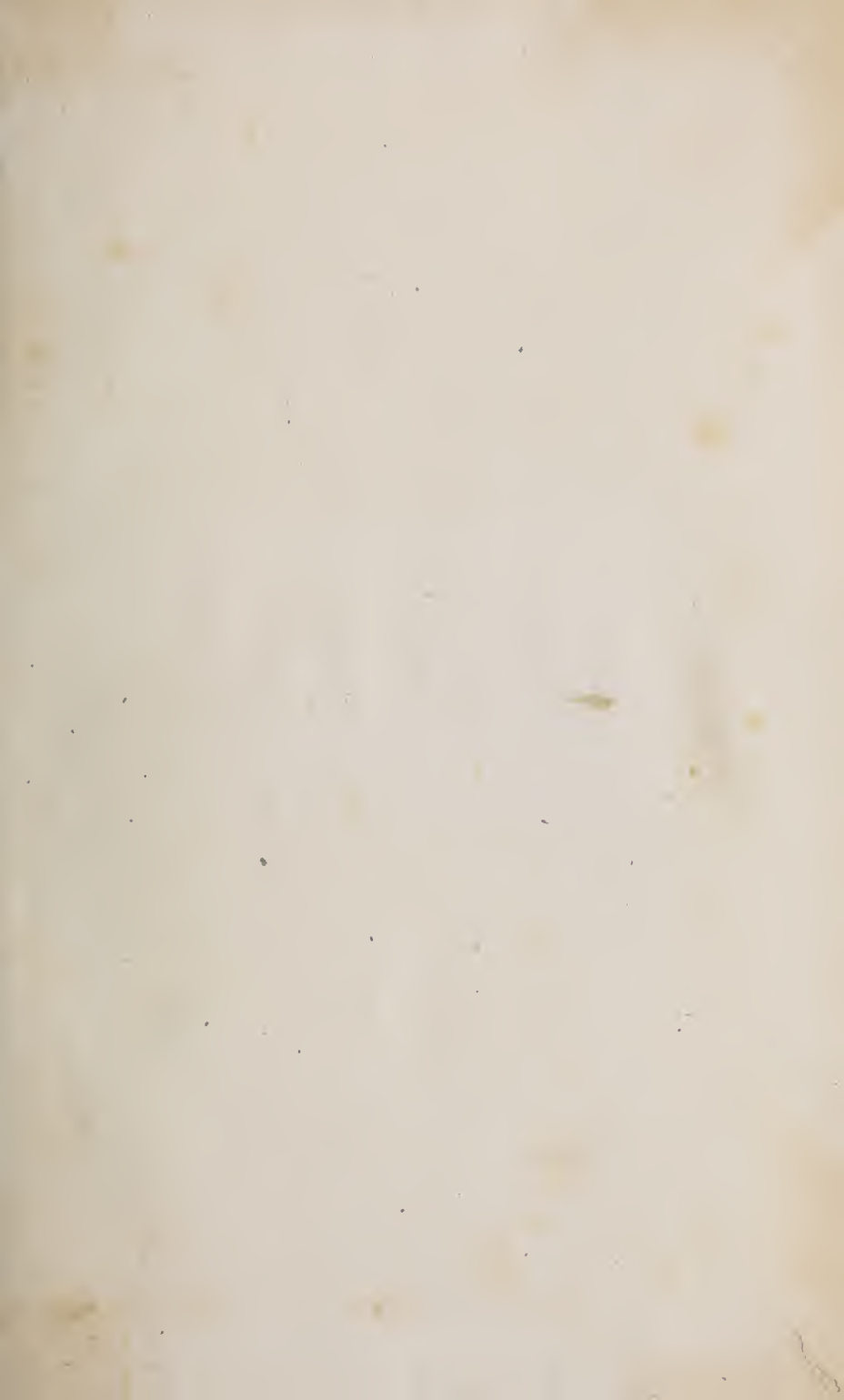
Princeton, N. J. 49-4-4

Case, *Library* I

Shelf, 7

Book,

SCC  
8629





Digitized by the Internet Archive  
in 2015

# THE AFRICAN REPOSITORY.

---

Vol. XXXVI.]

WASHINGTON, SEPTEMBER, 1860.

[No. 9.]

---

## Travels, Researches and Missionary Labors,

DURING AN EIGHTEEN YEARS RESIDENCE IN EASTERN AFRICA; TOGETHER WITH  
JOURNEYS TO JAGGA, USAMBARA, UKAMBANI, SHOA, ABESSINIA, AND KHAR-  
TUM, AND A COASTING VOYAGE FROM MOMBAS TO CAPE DELGADO,

BY THE REV. DR. J. LEWIS KRAPF,

With an Appendix.

BOSTON: TICKNOR AND FIELDS.

THIS work is preceded by a concise account of recent discoveries in Eastern Africa, with remarks upon the commerce of Africa, and a sketch of late political events in Abessinia and Madagascar, by E. J. RAVENSTINE, F. R. G. S.; also by a notice of those providential events which conducted our author to his purpose of consecrating himself to the missionary life.

Dr. KRAPF was born in the little village of Derendingen, near Tubingen, Germany, January 11, 1810. The deep and early religious impressions of his childhood, while at school in Tubingen, were rendered permanent, through grace, by a visit to the Missionary College at Basel, then under the care of the venerable Dr. Blumhardt, who urged him to search after a knowledge of

the truths of the Gospel, and of the state of his own heart, and by a renewal of his mind to become ready for a call to labor among the heathen. "It was at the Institute," he observes, "where I was permitted to spend a few days, that for the first time in my life I became acquainted with true Christians, who upon their knees prayed beside me, and some of whom became my special friends, in whose subsequent correspondence with me after my return to Tubingen, I found the greatest solace and blessing."

Having completed his studies and received ordination, he was brought through the agency of Fjelstadt, a missionary friend, into connection with the Church Missionary Society of London, and in February, 1837, set out on his difficult journey to



Abessinia, a land to which in his boyhood his attention had been directed, especially, by noticing on an old map, that few names of places were put down in the districts of Adal and Somali, when he said to himself, "is there no great desert yonder, still untrodden by the feet of any European? What, too, if it is full of hyænas? for of these I had just been reading in an old volume of Bruce, which had been lent to me by a bookseller of the town?" His geographical studies increased his desire for travel, and his missionary zeal naturally directed itself towards those wild regions which had so captivated his boyish fancy.

He set out in February, 1837, on his long and difficult journey, for Abessinia, intending to join the Mission of his friends Isenberg and Blumhardt, at their mission station in Adowa, the capital of Tigre. Proceeding from Marseilles to Malta, he embarked in an Austrian vessel for Alexandria, and off Candia encountered a perilous storm. He read aloud the narrative of the Prophet Jonah, and of the disciples of our Lord when in danger on the Sea of Gallilee, thus turning the thoughts of the terrified passengers to Him who was able to save. When thirteen years after he returned from Africa, he was waited on in London by a gentleman who reminded him of the effect produced on his mind by listening to the Holy Scriptures in that storm; such, that on his return

from Egypt he had procured a Bible, and feeling the power of the Gospel in his heart, he had been impelled to hold prayer meetings in Malta, which had brought upon him persecution, and forced him to leave that Island, from whence he had come to England. Our author spent some months with the Missionaries Kruse and Lieder, (who hospitably received him, at Cairo,) in the study of the colloquial Arabic, and was soon able to proceed without an interpreter. "What most gratified me," he observes, among the many sights in Egypt, "was the flourishing Missionary School at Cairo, in which many Coptic, Armenian, and Mohammedan children were receiving instruction."

Dr. Krapf represents the navigation of the Red Sea as difficult and dangerous, and thinks the advantage of the Canal across the Isthmus of Suez will not be so much in the acquisition of commerce as in the extension of European polity and civilization to Arabia. Abessinia, and the whole of Southeastern Africa—and the suppression of the Arabian slave trade, and the opening up of a fine country to thousands of European emigrants, who may at some future day desire it as their home. Jidda, twenty-two days from Suez, according to the slow voyaging of the Arabians, is one of the most flourishing ports of the Red Sea. After many difficulties in obtaining a passage from Massowa, through

the Shoho country to the foot of the mountain, (Shumfeito,) Dr. Krapf arrived at Halai, the first Christian village in Abessinia, situated 6,000 feet above the sea, and commanding a noble prospect. On arriving at Adowa, it was found that the Protestant Mission was not favorably regarded; and the arrival of two French Catholic Missionaries, with certain scientific explorers, with liberal presents, induced the Chief Ubie to violate his promises of favor, and expel Dr. Krapf and his associates. While the latter returned to Cairo, to await the decision of the London Committee, Dr. Krapf determined to proceed to the capital of Shoa; but sickness compelled him to return to Cairo, so that not until the spring of 1839 he, with his fellow-laborer, (Isenberg,) reached their new starting point, Tajoura, on the Adal coast.

"I was detained nearly four weeks at Tajoura, negotiating the cost of transport with the natives. At last, on the 27th of April, 1839, we set forth, and I was about to become personally acquainted with the country which I had found so barren and empty in the map in my boyhood. As we penetrated the Adal desert, we suffered much from heat and want of water, and saw few human beings or habitations. Besides gazelles and ostriches there were few wild animals; yet once we were disturbed by elephants, of which camels are dreadfully afraid. On the 29th of May we crossed the river Hawash, and bivouacked in the open air on its woody bank, where there are many wild beasts. While we

were all asleep, even the watchers, a hyena glided so near our resting places that we might have grasped it with our hands. It was in the morning we first noticed that it had been there by the foot-prints left in the sand, and we thanked God for His remarkable mercy. On the 31st of May, we reached Dinomali on the frontier, where the customs officers and frontier governors inspected our luggage. A report was forthwith despatched to the king of Shoa, announcing that the two "Gypzis," as Europeans are called in Abessinia, had arrived. No foreigner is allowed either to enter or to quit Shoa, without the permission of the king; so, until it came, we remained in Ferri at the foot of the mountain land. When the requisite permission had arrived, we began to traverse the hill region of Shoa on the 2d of June, and on the 3d we ascended the lofty mountain on which lies the capital, Ankober."

The ruler of Shoa, Sahela Selassie, on the 7th of June, 1839, gave a friendly reception to the Missionaries, and promised to place youth under their care for education, and desired them to accompany him to Angolala, his second capital, which lies in the neighborhood of the Galla tribes. They were subsequently commanded to take up their abode in Ankober. Isenberg left in November to prepare and superintend in London the publication of certain works in Amharic, while M. Rochet, a Frenchman, arrived to explore the country. About this time the king returned from a campaign against the Gallas, and had discovered on a mountain Christians and churches, severed by the low-land Gallas from

the church of Shoa. Anxious to acquire information, Dr. Krapf accompanied the king in some of his military expeditions, not from a hostile or martial spirit, but simply from a wish to become acquainted with regions partially unknown, but mainly to promulgate the Gospel among the thousands of soldiers who are led forth to levy tribute due from the Gallas, and make further conquests. In our author's view, widespread devastations would be prevented could these free, proud Gallas be induced to make moderate payments, in cattle and grain, to the government of Shoa.

"Pity that those beautiful countries are not turned to better account! The Gallas possess regions so fruitful, so rich in water and pasturage, and suitable both for tillage and for cattle, that Europeans can scarcely imagine their beauty. The climate, too, is as mild and healthy as that of Italy or Greece. The districts of Mulofalada, Adaberga, Metta, and Mecha, are particularly so, where, moreover, there are many and noble trees, among which the juniper deserves particular mention."

Dr. Krapf continued his school at Ankober. In July, 1840, Sahela Salassie despatched letters to the English Government, and in July, 1841, appeared Major Harris with his attendants, to establish friendly intercourse between England and Shoa, which was intended for the benefit of travellers, the increase of commerce, and the abolition of the slave-trade—an object, to say the

truth, observes our author, "attained only on paper, but not in reality, by the signature of a treaty or convention, consisting of fifteen articles." The work of Major Harris is well known:

"I gave up much time and thought to the cause of the embassy, and wished for its prosperity and success as likely to promote the spread of the Gospel, as well as the prosperity of Shoa itself. To Shoa the connection with a Christian power could only exercise a wholesome influence, which from thence would be extended to the unknown countries of the South. I was convinced that there could be no permanence in the mission to the Gallas, in Gurague and Kambat, so long as Shoa was not connected with the coast. On that account I wished heartily for the establishment of friendly relations between that country and England, and so far as I could with propriety I did my utmost to forward them."

"It is only a pity that the connection established was not a closer one, and more productive of blessings to Africa. Yet it has had the effect of making this and the neighboring regions better known to geographers at least. This knowledge will bear fruit in the future, when Shoa shall have a wiser ruler than Sahela Selassie. He had, indeed, great good nature, delighted in improvement, and possessed a sense of justice, and many good qualities; but he was too much led away by the superstition of the priests, the narrow prejudices of his chiefs, the desire for personal enrichment, and the Oriental habit of accumulating dead treasures. Had he rightly understood and employed the opportunity which was afforded him of establishing a connection with



England, he might have become sovereign not only of Abessinia, but of the whole of Inner Africa. But such is man. In his ignorance, he casts away the greatest treasures for this world and the next—treasures, which, if he knew how to use them, would secure him temporal, no less than his eternal well-being."

Shoa, in its more general signification, embraces the whole of the Æthiopian highlands, including in its eastern section the provinces of Bulgar, Fatigar, Menchar, in the south; Argobba in the east, and Geddem and Efra, in the north. The western highlands comprise the provinces of Tegulet, Shoa Meda, Morabietie, Mans, and Geshe. These sections are divided by a range of mountains running from Fatigar to Ankober. The population of this kingdom of Shoa is estimated at over one million; the soil is fertile, the climate excellent, and the country rich in springs, brooks, and rivers, with plenty of iron, sulphur, and pit-coal. The government is an absolute monarchy. The king can muster an army of from thirty to fifty thousand; but few, however, are armed with muskets.

"The mass of the population is Christian, after the form of the Coptic Church in Egypt, on which, as is well known, the Abessinian Church is dependent. In the East, however, there are many Mohammedans, and in the South, tribes of heathen Gallas, subject to the ruler of Shoa. In ecclesiastical constitution, Shoa, as also Abessinia in general, is Episcopal. The Coptic

patriarch in Egypt has been since about A. D. 1280, in the habit of nominating the chief bishop of Abessinia, who is styled Abuna, "Our Father." This prelate ordains all priests and deacons; he also consecrates the king, and governs the Church, by the aid of the Echege, the supreme head of the monks, who are very numerous and influential. Those who wish to be ordained must be able to read and to repeat the Nicene Creed, whereupon, the Abuna breathes on the candidate, laying on hands, blesses him, and bestows on him the sign of the Cross, receiving then two pieces of salt as ordination fees. After ordination, deacons and priests cannot marry, but must not part with the wives whom they may have married before ordination. The duties of the priests are to baptize, to administer the Eucharist, and on Sundays to read and sing the long litanies for three or four hours. They must also know by rote all the psalms and the book of hymns—a task which occupies many years. Preaching is not commanded, and is seldom heard in Abessinia. There is no ordination of the Debtera, who form the literary class, instruct in reading and writing, copy books upon parchment, and assist, too, in the churches. Unordained, also, are the Alakas, the superintendents of churches, who exercise a control over them, and are intermediate between church and state. They enjoy great power and emoluments, and are often the most influential of persons, before whom the priests themselves must bow."

The Abessinians have a few books, and the Holy Scriptures in the Old Æthiopic, and Amharic or popular idiom. They regard with equal authority the Apocrypha, the Canoni-

cal books, and the traditions of the Church. In a general way, they are acquainted with the chief truths of the Christian system, though blended and darkened by human notions and the errors derived from other Churches, who have departed from the primitive faith. They are most rigid in their fasts, but lax in their morals. Concubinage is habitual and general; the king and his five hundred wives setting a bad example. The superstitions of the people are great. Slaves are not allowed to be exported, but may be imported for use, and the king has many thousands employed in many kinds of service.

In the country of Gurague, which lies on the south bank of the Hawash, under the eighth degree of N. latitude, are a people mostly Christian, maintaining themselves on their mountains against the Gallas. Their first village, after the passage of the Hawahs, is Aimellete, which our author was repeatedly invited by the priests to visit. In a large lake near by, called Zuai, are said to be five islands tenanted by Christian Monks, in one of which are many Æthiopic books. A Shoan named Aito Osman told Dr. Krapf that he had seen these books. Each town being in an independent state, convulsions are frequent, and the people have sought protection from the King of Shoa, which he has declined, lest he should be deprived of a supply of slaves from that quarter. It is estimated that about three thousand slaves, mostly Christians, are annually exported from Gurague.

"Many on their way from one village to another are stolen and sold by their own relations, and houses are frequently set on fire at night, and the inmates, in endeavoring to escape, are seized and sold into slavery. Sometimes children are stolen at night from their homes, while their parents are asleep, and as a precaution against this, many parents lay thick stakes over their children."

A little further south, you come to the small mountain land of Kambat, where is a small nation of Christians, with fifteen churches and monasteries. The language of these people greatly resembles the Old Æthiopic. The capital of Kambat is Karemsa, the home of King Degoie, a powerful and worthy chief, well disposed towards strangers. Southeast of Kambat lies Wolamo, a small and very mountainous, Christian state, from which many handsome slaves are brought to Shoa. Wofana is the Capital. You enter next the kingdom of Kucha, inhabited by negro-like Gallas—the country hot, but fertile. The king powerful, and living in some state, and trading with white people of the coast, thirty days journey distant, to whom they sell slaves, ivory, and spices. West of Kucha, is the country of the Golda negroes, who are said to go naked—almost in which state Dr. Krapf found many tribes during his visit to

Ukambani. Westward from the Goldas, and south of Kaffa, lies the powerful kingdom of Susa, where rises the river Omo. The rains in Susa are severe, the land high, and the air cold; and beyond are said to be mountains covered with unfailings now, which our author believes, since he saw from Ukambani a snow mountain near the equator. The capital of Susa is said to be Bonga, the king named Beddie, who by the marriage of his daughter to the king of Enarea has made friendly relations with the latter, and to have made possible a connection with Gondar.

"The inhabitants of Susa are said still to retain something of Abessinian Christianity; they are reported not to work on the Sabbath, to observe the festivals of Michael, George, and Gabriel, and to have churches and priests, and a written language, which, however, is neither Amharic nor Æthiopic."

Without placing entire confidence in the reports of Dilbo, a slave born in Sabba, in Enarea, and directed by the king of Shoa to attend upon Dr. Krapf in Angolala, the vicissitudes of whose life are almost as strange and marvelous as his stories; we copy a few of his statements:

"He told me that to the south of Kaffa and Susa there is a very sultry and humid country, with many bamboo woods, inhabited by the race called Dokos, who are no bigger than boys of ten years old; that is, only four feet high. They have a dark, olive-colored complexion, and live in a completely savage state,

like the beasts; having neither houses, temples, nor holy trees, like the Gallas, yet possessing something like an idea of a higher being, called Yer, to whom in moments of wretchedness and anxiety they pray—not in an erect posture, but reversed, with the head on the ground, and the feet supported upright against a tree or stone. In prayer they say "Yer, if thou really dost exist, why dost thou allow us thus to be slain? We do not ask thee for food and clothing, for we live on serpents, ants, and mice. Thou hast made us, why dost thou permit us to be trodden under foot?" The Dokos have no chief, no laws, no weapons; they do not hunt, nor till the ground, but live solely on fruits, roots, mice, serpents, ants, honey, and the like, climbing trees and gathering the fruits like monkeys, and both sexes go completely naked. They have thick, protruding lips, flat noses, and small eyes; the hair is not woolly, and is worn by the women over the shoulders. The nails on the hands and feet are allowed to grow like the talons of vultures, and are used in digging for ants, and in tearing to pieces the serpents which they devour raw, for they are unacquainted with fire. The spine of the snake is the only ornament worn round the neck, but they pierce the ears with a sharp-pointed piece of wood."

Dilbo represents the Dokos as living much like the beasts in thick forests, and concealing themselves among the trees, continually exposed, to become the prey of slave-hunters, to whom they are attracted by singing and dancing, and the display of bright colored cloth, the poor creatures being doubtless aware that they cannot escape. They become docile and obedient, have



few wants, enjoy good health, have no diseases, and die only of old age, or from the violence of their enemies.

South of Susa lies the kingdom of Kaffa, the capital of which is Suni, on a mountain of the same name. In extent, this country is thought to be larger than Shoa, and lies between the 5th and 7th degrees of north latitude; but probably extends to countries between the 3d and 4th degrees. It is very hot. The people are partly Christians.

To the inquiry about rivers, Dilbo replied at once:

"In Enarea and beyond Enarea there are more than one river; there are the Kibbe, or Gibbe, the Dambese, the Dirdesa, and the Gojob. This last is the largest of them all, and neither rises in Enarea nor flows through that country; but comes from the great desert Gobi, which lies to the southwest of Enarea. The Gojob flows between Kaffa and Mancho to Senjero, and past it towards the rising of the sun." This was, almost word for word, the statement of Dilbo in the years 1840 and 1841; but it was only in 1841 that I attached importance to it, when Dr. Beke pointed attention to its harmony with Herodotus, who had heard from a priest of the Temple of Minerva in Thebes, that one half of the Nile flowed towards the north and the other half towards the south. This remark of Dr. Beke made me inquire minutely respecting this river, which is quite distinct from the Kibbe, the latter having its source in the forest of Babia, near Kossa and Genna in Enarea, whence it unites with the Dirdesa, which rises near Jersa in Jimma; when uniting with the Dambese, which

comes from Wosager in Enarea, it empties itself into the Blue River, or Abessinian Nile. To the question whether he had ever seen the Gojob, Dilbo replied, that he had twice crossed it with a relative, who was in the habit of making every year the journey from Enarea to Kaffa, in company of other traders. From his birthplace, Sabba, he had journeyed always in a southwesterly direction, through Jimma and Mancho, Galla districts dependent on Enarea, and had then come to a great desert where the Mancho people waylay travellers, till at last he reached the bank of the great river Gojob, the volume of whose waters so terrified him that he wished to return to Enarea, fearing that, while crossing the river, he should lose his life, either through the many crocodiles which he saw in the water, or through the great waves, which he thought would sink rafts made of the trunks of trees."

"As it was difficult to ascertain the geographical positions of the countries spoken of by Dilbo, I made him attempt a map in the sand, which showed the source of the river towards the west, to the north of Enarea. In the desert of Gobo there are, it seems, many elephants, giraffes, and wild beasts generally, and beyond the desert there are black people. To a question respecting the mouth of the river, Dilbo replied:—"I know that it flows towards the rising sun; but I do not know its end. I only know that I have heard the Mohammedans say, that on this river they go into the country of the Arabs." At the time I could not rightly understand this statement of Dilbo; but it all became clear to me when, in 1843, I became acquainted with the mouth of the Jub, and with the general relations of the eastern coast under the Equator, and I am



convinced that the Gojob is no other river than the Jub, as it is called by the Arabs."

"I now proceed with the further description of the southern countries of Abessinia. When the traveller has crossed the Gojob, and proceeds through the country of the Mancho and Jimma Gallas, in from twelve to fifteen days he will reach Enarea, which lies much higher than Kaffa. Dilbo spoke of five lofty mountains in Enarea, the names of which are, Menjillo, in the centre of Enarea; Sasala, Gabana, Mutekossa, and Jejilla. The capital of Enarea is Saka, with a population of about 12,000, where the Sappera, or king, generally resides, and where the caravans coming from Gondar stop for trading purposes. According to Dilbo there are also the following cities and villages:—Santo, Lako, Genna, Kossa, Geruke, Affate, Sabba, Sigaro."

"The necessaries of life are cheap in Enarea; for a piece of salt, worth not more than a groat, you may buy from sixty to seventy pounds of coffee-berries, and at the same price three great pitchers of honey, or several sacks of wheat are procurable. Pieces of salt are, however, rare. Like the Abessinians the Enareans drink beer and mead. The coffee-tree grows wild in the woods to the height of from twelve to fourteen feet, and its wood is used for fuel in the cold parts of the country; and in Enarea there is said to be more coffee than in Kaffa. What a pity that there should be so much difficulty in communicating with countries like these, from which so valuable an article of commerce could be procured! What results would arise if the Gojob were found to be navigable, or if the river Sobat should conduct to these coffee countries! And how much more important still would this be for the ex-

tension of Christianity in Inner Africa! The traders from Gondar carry to Enarea the following articles of commerce: pieces of salt, glass-beads of various colors and sizes; colored stuffs, especially blue calico; copper, knives, scissors, nails; weapons, cooking-ware, black pepper, &c.; and receive in exchange coffee, civet, slaves, horses, and the skins of lions and leopards, especially of the black leopard (*Gessela*.)"

"To the southeast of Enarea lies the powerful kingdom of Senjero, which formerly consisted of sixteen provinces, but is now, it appears, dependent on Enarea, as Abba Bogibo in conjunction with Limmu and Jimma, is said to have invaded it, and made it tributary. A slave from Senjero, with whom I became acquainted at Ankober, gave me the following information respecting this unknown country. The capital of Senjero, which stands upon a hill, is called Anger. The name of the king of the country is Amo, and he is a great friend to his soldiers, but not to the poor people."

"The people of Senjero have to fight on all sides with Wolamo, Enarea, Goma, and with the Gallas."

"The population is said to have been Christian, but to have relapsed into heathenism. Sunday is a day of rest, and they keep the feasts of Kidana Meherat and St. Michael, but they have no fast days, and circumcision prevails."

"The people of Senjero offer up human beings as sacrifices to their gods. The slave dealers always throw a beautiful female slave into the lake Umo, when they leave Senjero with their human wares; and many families, too, must offer up their first-born sons as sacrifices, because once upon a time, when summer and winter were jumbled

together in a bad season, and the fruits of the field would not ripen, the soothsayers enjoined it."

"Salt, which generally passes current in all the countries south of Abessinia, is also the small currency of Senjero. Only in Abessinia do we still find the Maria Theresa dollar, which however, must have a peculiar stamp to be accepted in payment. The seven dots at top, the star in the middle, and the S. F. below, must be distinctly impressed, if the dollar is to be considered a female and not a male one, which is a few pieces of salt less valuable than the other.

"In Senjero there are said to be good smiths and other artisans. Very probably the countries along the Gojob possessed in earlier times a higher state of civilization, which they received from Arabia or India, by means of the water communication afforded by the river. The iron pillar and the existence of artisans may be sufficient warrant for this supposition. The Medinat-el-Nahas, too, that is, the copper city, or city with walls of copper, of which I heard on the Suahili coast, leads one to infer a higher state of civilization as having existed in the countries watered by the Gojob."

#### ORMANIA AND THE GALLAS.

"I conclude my notices of the southern countries of Abessinia, with a brief description of the Gallas, a nation to which during my residence in Shoa I paid particular attention, as I consider them destined by Providence, after their conversion to Christianity, to attain the importance, and fulfil the mission which Heaven has appointed out to the Germans in Europe.

"In the course of time the Gallas have taken possession of a large section of Eastern Africa. Separated into many tribes, independent

of each other, they extend, so to say, from the eighth degree of north to the third degree of south latitude, numbering, in the whole, from six to eight millions, an amount of which scarcely any other African race can boast."

"In general the Gallas have a manly appearance; are large and powerfully built, but with savage features, made still more savage-looking and fierce by their long hair, worn like a mane over the shoulders. They are principally of a dark-brown color, by which no less than by intellectual capacity and teachableness, they are so advantageously distinguished from all other East Africans, that the Galla slaves, especially the young women, are much sought after by the slave-dealers, and in Arabia fetch from \$100 to \$150 each. Their bodies, and long upper garment, in form like the Roman toga, are besmeared with a thick crust of butter, giving an unpleasant odor, which strangers scent from afar. The women wear a short gown of leather, fastened round their loins by a girdle, on the skirt of which a number of pieces of coral are hung by way of ornament. The more wealthy wear also a large upper garment over this gown, which gives them the appearance of European women. The weapons of the Gallas are a spear, sword, and shield, and they all ride on horseback; even the women gallop beside or behind their husbands; for among them it is considered degrading to go on foot.

"The Galla horses are very small, but beautiful in color, and extremely swift, though horse-shoes are unknown. The Gallas in the neighborhood of Abessinia are tillers of the soil, as well as breeders of cattle, while their brethren under the Equator are merely pastoral, and lead a nomadic life. Those of the Equator

tor, moreover, have no horses, and are altogether far behind the others, presenting the genuine type of the original Gallas, especially in their religious notions. Where the Gallas follow agriculture, the men plow, sow, and reap, while the women look after the oxen, cows, horses, sheep, and goats, and take care of the house and its concerns. Rye, wheat, barley, and Indian corn grow in such great abundance in the Galla countries, that for a dollar you may buy almost more barley or rye than a camel can manage to carry. The climate of most of these countries is remarkably beautiful and healthy; the average temperature being 56 deg. Fahrenheit, the highest 70 deg., and the lowest 46 deg. The Gallas occupy vast and noble plains, which are verdant almost all the year round, and afford nourishment to immense herds of cattle. Their houses or huts are round and cone-shaped, covered with roofs of grass, and mostly enclosed by a low stone wall for security against sudden attack. The villages or hamlets are for the most part in groves or woods, on heights, or on the sides of mountains and rivers. The land is rich in springs and brooks, well supplied by the tropical rains which last for three months; besides which there is a second short rainy season. Wooded mountains and hills also abound, which serve for places of refuge to the inhabitants in time of war; and the tall juniper is among the most remarkable of the trees which adorn these forests. What a noble land would Ormania be if it were under the influence of Christianity and European culture! What a pity that the course of our emigration is not directed to those regions! No doubt the time will come when the stream of European enterprise which now flows towards America and Australia shall be exhausted.

Abessinia will then attain the cosmopolitan standing to which it is entitled by its geographical position."

The Serpent is considered sacred by the Gallas, and milk is offered to it. The Gallas have priests called Lubas, also Kalijas, who are their magicians, exorcists, and medicine men. Under the shadow of trees, especially of Worka, (*ficussycamorus*,) they offer sacrifices. On account of the introduction of many scriptural names and ideas, Dr. Beke is inclined to think the Gallas are but degenerated Christians. Dr. Krapf thinks this true only of those in the neighborhood of Abessinia. Says our author :

"This much is certain, that the Ormas have far more expanded and purer ideas of religion than other heathen tribes of Eastern Africa; and it is also certain that they, like the others, have no visible idols; for throughout the whole of Eastern Africa such are unknown. This circumstance, on the one hand, pre-supposes a very ancient paganism, and on the other, shows that the East-Africans are more occupied with temporal than spiritual wants and interests. They are so devoted to the service of the belly, as not to trouble themselves much about gods and their worship. The fear of evil spirits is not wanting among these heathen nations; and this has led them to the idea of the necessity for an atonement, and to the ceremonial of sacrifice. It is certain, also, that these nations in general maintain the idea of a Supreme Being, whom they universally distinguish by the name "Heaven" (*Waka*, *Mulungu*,) since by their own conceptions, and without a higher revelation they cannot ascend beyond the sky, the



loftiest and most exalted of created objects, nor lift up their eyes to contemplate the One Almighty and living God. They made an approach, it is true, towards such a conception; but stopped short of it when halted at a material heaven, and they

could at most only dimly foreshadow the existence of a Supreme Being. So certain is it, that man left to himself without the aid of revelation, can never attain to the knowledge of the one true God."

(To be continued.)

### The Gospels,

WRITTEN IN THE NEGRO PATOIS OF ENGLISH, WITH ARABIC CHARACTERS, BY A MANDINGO SLAVE IN GEORGIA.

At a regular meeting of the Ethnological Society of New York, on the 13th of October, 1857, the following paper was read by W. B. Hodgson, Esq., of Savannah:

THE manuscript, in Arabic characters, which I now submit to this Society, is entirely unique, and for the ethnologist it has a peculiar interest. With my present information, it is the only attempt ever made by a native African Mohammedan to use the letters of the Koran, the first book of his religious instruction, in transcribing the Gospel, the book of his second instruction and conversion, and in the adopted dialect of his land of captivity. The Moors in Spain present an analogy to this intellectual process. The *Christianos nuevos*, or converted Mussulmans, wrote the Scriptures with Arabic characters, in the Spanish language; and among the Mostarabes, or Christian vassals, there were some converted to Islam, who wrote the Koranic liturgy, with Gothic letters. There are many manuscripts of this kind, now in the Escorial, at Madrid. I have one in my possession. At one period of the Moorish domination in Spain, the rival dynasties of the Almoravides, and Almohades, expelled the whole mass of the Christian Mostarabes into Africa. The expulsion of the Moors from Spain by the third Philip, was

prompted by the same policy. We are assured on the authority of Sparvenfeld, that there existed among these Christian exiles in Africa, a catechism, grammar, and dictionary, written with Gothic characters in the Arabic language. In this case, the Spanish Christians had adopted the language of the conqueror.

The writer of the present manuscript, whose Christian or American name was London, was, I believe, a Mandingo. I have failed, however, to obtain correct information of his origin and early history. His master, Mr. Maxwell, of Savannah, having removed with this faithful servant to Florida, the inquiry could not be pursued. To the courtesy of Mr. Maxwell's family, I am now indebted for this manuscript, which, after the decease of London, was placed in my hands. Besides these chapters of the Gospels, it is evidence of London's piety and the truth of his Christian confession, that he had written a book of hymns, with Arabic letters. This has not been preserved.

There have been several educated Mohamedan negroes imported into the United States as slaves. They fell victims to the fortunes of war, and to the law of nations, as established by themselves. In Soudan, where three-fourths of all the inhabitants are slaves, captivity and slavery must be the law of general acceptance.



In the early part of the last century, Prince Job, a Mohammedan Foolah was liberated at Annapolis, Maryland, and sent back to his own land by the British Government. Being a man of authority, he very soon adopted measures to avenge the wrongs which he had endured in captivity. In the year 1835, Abd-er-rachman, or Prince Paul, as he was here called, was liberated by his master in Mississippi, and conveyed to Liberia, under the auspices of the Colonization Society, where he soon after died. Abd-er-rachman professed to be allied to the reigning family in Timbucto. In consonance with the general assumption of the powerful warlike nation of Foolahs, he indignantly repelled all imputation of negro blood in his veins. All travellers and missionaries concur in attributing to this conquering race, founders of empire, intellectual and physical superiority. I have in my possession an Arabic letter of Abd-er-rachman.

The Foolah African Omar, or Moro, as he is familiarly called, is still living at Wilmington, North Carolina. Betwixt himself and his indulgent master, Governor Owen, there has not existed other than the relation of patron and client. If the negro paradise is found in exemption from labor, Omar, with many others of his Southern brethren has already entered its portals. He has rejected advantageous offers to return to Africa. "White mon catchee one time, no catchem two time." Being desirous of investigating the philologic question of the Foolahs, which has long interested science, I offered him liberal pay and maintenance to place himself under my protection for a limited time. He declined the offer, and I suffered the ban of the "white mon." Omar is a good Arabic

writer, and reads the Bible in that language with some correctness and intelligence. I have received letters from him in that language, expressing grateful sentiments towards his master, very creditable to his nature.

A biographic sketch of another Mohammedan Foolah slave, Bul-ali (Ben-ali) may be found in my "notes on North Africa," published some years ago. This Mohammedan, the trust-worthy servant of Mr. Spalding, of Sapelo Island, Georgia, died recently, at an advanced age. He adhered to the creed, and to the precepts of the Koran. He wrote Arabic, and read his sacred book with constancy and reverence. It is understood that his numerous descendants, who are Christians, buried him with the Koran resting on his breast. He left various written papers, supposed to be ritual, which, I hope, may be preserved. There is, however, on this subject a great superstition and reverent secretiveness among his race. This sentiment is still a great advance in intellectual and religious progress, beyond the Obi practices and fetish worship of the Pagan negroes early imported into this country, and of which traditional traces may still be discovered.

Among my own servants is an excellent and worthy Foolah, now at an advanced age, as are all of the early imported Africans, who still survive. He neither writes nor reads, never having had in his own country the instruction of the Moorish *maalim*. Among his fellow-servants, there are still living some Mandingoes, Eboes, Goulahs, and Guinea people. The same ethnographic diversities and conditions exist on most of the hereditary plantations of our Southern coast.

The manuscript of London is remarkable for precision in the use of the vowel points—*harakat* of the

Arabic grammar. This fact is to be noticed, as none of the African letters just mentioned, bear the vowel points. I infer from this, that as London was accustomed to use them in making copies from the Koran, with the same reverential sentiment, he used the vowel points in copying the Bible of his adopted religion. Not having been instructed in English grammar or analysis, he could only write the words as their sounds affected his ear. Thus, his vocalization was in this wise:  
*First chapter of John.*

*Fast chapla ob jon  
 Inde beginnen wasde wad;  
 ande Wad waswid Gad,  
 ande wad was Gad.*

When this manuscript was first submitted to me, I naturally looked for Arabic words to be expressed by the letters. I could detect none; and I abandoned the interpretation. When, however, the characters and vowels had been carefully turned into Roman letters, I discovered by sound, what the eye had failed to perceive.

In a similar case the same difficulty occurred to the eminent orientalist, the Baron de Sacy. His memoir on the subject may be found in the fourth volume of "*notices et extraits des MMS. dans la Bibliothèque Impériale.*" An Arabic MS. had been sent to him at Paris, from Madrid. He failed to discover a single Arabic word; and consequently he could but offer a conjecture. This was, that the book was written in the language of the Hovas of Madagascar. Subsequently, by a process similar to my own, it was found that the language of the book was Spanish, and had been written by a *Christiano nuevo*, or converted Moor.

The pride of history may not descend to notice the fact that a feeble wave of Mohammedanism and Ko-

ranic letters once reached these shores from Africa, bearing with it some humble captives, and then sunk in the moving sands. It is but little known, and may never be recorded, that Mohammedan Moors from Spain were the architects of San Juan de Ulloa, at Vera Cruz, and that an Arabic inscription attesting this fact, still existed on the walls of that proud fortress, not many years ago. But, in story and in song, are preserved the high deeds of the Moslem in Spain, and they again, with his brilliant arts and letters, have faded away before the Christian Knight—

"The city won for Allah from the Giaour,  
 The Giaour from Othman's race, again  
 may wrest."

Whilst history may record the *res gesta*, and the policies of peoples, it is the province of the ethnographer to trace their geographic homes and migrations, their fusions and filiations of races and tongues. The African migrations to this land, occurred in our own times, and we know how Hayti happens to be occupied by French negroes. But when will science explain the existence, at this day, of a colony supposed to be Moors, or perhaps, Spanish Goths, at the port of Galway, in Ireland? The suburb of Galway, called Claddah, contains such a colony of people, essentially distinct from the Irish in all that constitutes distinction of race. They have the physique of the Moor; they neither give nor are given in marriage to the Celt; and they have, or had, their own *fueros*, or municipal laws.

The recent travels of Dr. Barth, in Central Africa, or Soudan, indicate the 10th degree of north latitude along the southern borders of the river Benuive, or Tchada, as the limit of Mohammedan influence. That was the limit of his travels

southwardly; as 10 degrees southern latitude was the extreme point of Dr. Livingston's explorations northwardly.

We may thus adopt this ethnographic formula; that within the northern parallels of 20 and 10 degrees, the negro tribes of Africa are Mohammedans; and are taught Arabic letters by numerous Aliffoos (arifs) and Maalins; and that, south of 30 degrees, they are Pagans, gree-gree worshippers. To satisfy the credulous, let us suppose them to be anthropopagi. Within this broad zone, from the Atlantic to the Nile, the tribes are being zealously instructed in letters and religion, by learned Maalins and Aliffoos, in mosques and mektebs. At Sierra Leone, Liberia and Yoruba, English and American missionaries display equal zeal in opposing the letters and the faith of Christianity to those of Islam. There the confluent streams of adverse instruction meet. At Illorin, our Baptist missionary, Mr. Bowen, was asked by the chief for his *Endjil* or Gospel. Dr. Barth was also asked for his. In all this wide Mussulman region, the names of Moses, David and Christ—Mousa, Daoud, and Issa, are as familiar as that of Mohammed. The three books, Pentateuch, Psalms, and Gospels—Tourat, Zabour, and Endjil, are equally well known. Thus, to a certain point, there is parallelism between the two systems of instruction. The British Government is steadily promoting the progress of Christian instruction by the civilizing influence of repeated commercial expeditions. In the year 1854, Dr. Baikie of the Royal Navy, in the

command of the steamer "Pleiad," ascended the Quorra and the Benue, and crossed the track of Dr. Barth, who had already descended from the Mediterranean. Dr. Baikie is, again, this year in these rivers, in command of a second expedition. Such are the powerful agencies now in operation to elevate and Christianize Africa.

An additional mode of reaching the intelligence and heart of Africa may be suggested. It is thus stated in the "notes on Africa." *Let the Bible be translated into African languages, with Arabic letters.* A strange alphabet is always repulsive; and the Roman letters are peculiarly so to the oriental eye. The teacher of the Koran has had ten centuries' start of the Christian teacher, and has familiarized Central Africa with the oriental letters and mode of writing, through the wants of commerce, the service of the mosque, and the teaching of schools.

The manuscript before us gives much support and confirmation to these views. An African, by his own unaided suggestion has written the word of life, with the characters which he had learned in his native schools, and in the language of his adoption. And he made a translation into his native Mandingo tongue, with the choice of letters, Roman or Arabiç, he would have rejected the former, as useless or absurd. Roman letters will never prevail, or be read in Mohammedan Africa. In southern Pagan Africa, the ground has not been preoccupied by an earlier instruction. There the Roman alphabet may be taught, and engrafted upon the Christian doctrine.



**African Colonization.**

THE REV. JOHN ORCUTT.

THE Waterbury (Conn.) American of the 20th ult., speaks in high terms of a discourse delivered by the Rev. John Orcutt, Travelling Secretary of the American Colonization Society, in the Congregational Church of that town, on the Sunday evening previous. "No man," says the editor "is better acquainted with the subject, and the perseverance and fidelity with which he has for years performed the duties assigned him, under all sorts of discouragements, are complimentary to his acknowledged qualifications as a laborer in that truly humanitarian field:"

"His discourse consisted mainly in a plain but well-connected statement of facts, embracing a great deal of information by way of illustration, necessary to place the subject fairly before his hearers. Nor can we see how any unprejudiced mind, after such a clear exposition of the objects of the Society, could withstand the conviction, that under all circumstances, African Colonization presents the best and most permanent asylum for the emancipated and free colored race yet pointed out by legislation or humanity. Some very good and well-meaning men, no doubt, think different; but we have yet to see any feasible plan presented by them which is equally practicable, and less free from objection.

"The reverend speaker gave an outline of the history of the Colony since its first settlement by the Society, down to the present time, which spoke well for the enterprise.

There are now about 12,000 returned Africans in the Colony, forming an intelligent Christian community, governed by a President of their own race and choice, subject only to such wholesome laws of their own making, as comport with those of other republican States, from which they are modeled. They enjoy Christian and educational privileges similar to the people of New England, no white man being eligible to any office.

"The President, Mr. Benson, is of pure African descent, and was educated at Monrovia. He is a man of talent, a Christian, and administers the Government with conscientious fidelity, and for the true welfare of the people. They have a legislature, and all the appliances necessary for an independent people, as they are. They have schools and churches, and the worth and talent to sustain them. They are an industrious people, have built up a profitable trade with foreign nations, and in all respects are better off than they would be in the most favored locality in the United States. As they increase in numbers and in strength, they will carry their useful arts, their habits of industry, and the agencies of civilization into the interior—thus being Missionaries who can accomplish in a few short years what with foreigners would take a life-time. What is wanting is the voluntary co-operation of the free colored population in our country, many of whom are intelligent men, but seem averse to the idea of leaving the country of their birth, preferring an inferior and precarious tenure of existence here to embarking for their fatherland, where they would enjoy an equality of rights, and live under a free government of



their own—where the curse of chattel bondage will not invade their rights or hearth-stones—where they are sure of acquiring property and influence.

“Mr. Orcutt went briefly into the causes, which for some twenty years past have cast a dark shadow over the future of the free colored people, arising out of the slavery controversy.”

Mr. Orcutt spoke also of the causes which operated against the prosperity of the people of color in the

United States. He also alluded to the recaptured Africans, and the civilization, improvement, and happiness to which they would find access in Liberia. If the Society could, for want of means, accomplish less than it desired, it opened a door of hope to many, might greatly increase in power; therefore let no one throw obstacles in the way of its progress.

Extracts from the 19th Annual Report of the Mass. Col. Society,  
MAY 10, 1860.

*Liberia College.*

“THE College enterprise having been mentioned, it seems proper to say in this place, that in July, 1856, the Hon. J. J. Roberts was chosen President of the College, and in December, the principal materials for the necessary buildings, with the means for their erection, was sent to Liberia. The work of erection was commenced, but was arrested by litigation, instituted to secure its location in another place. Legislative relief became necessary, but could not be obtained till the last session of the Legislature of Liberia, when an act was passed, under which, it is hoped, the work may be resumed and accomplished. The amount of funds raised and available for the establishment and support of the College, held in part by the Trustees of Donations in this State, and in part by the New York Colonization Society, is more than \$80,000; the whole of which is now yielding a satisfactory income. While the Trustees of Donations are erecting the buildings, the funds holden in New York support a considerable number of students in the

High Schools and elsewhere, a portion of whom will be fitted for College, as soon as it can be ready to receive them.”

*Recaptives of the Echo.*

“Our last Report mentioned the landing, November 8, 1858, of 200 recaptured Africans, taken from the slaver *Echo*, and sent to Liberia by the United States Government in the steam-frigate *Niagara*. During the past year, some most absurd statements have been made concerning them, showing a want of information on the subject, which it may be well to supply.

“The act of Congress of March 3, 1819, establishes an agency in Africa for the care of recaptured Africans. When the recaptives of the *Echo* were sent out, this agency was vacant. The Rev. John Seys, who had spent some years in Liberia as a missionary, and afterwards as special agent of the Society, was appointed to that agency; but being in one of the Western States, where telegraphs and railroads could not procure his presence at the sailing of the *Niagara* in September, Dr. Thomas Rainey was appointed to

accompany them to Liberia, and Mr. Seys followed in the Society's ship in November. On his arrival he entered on the duties of his office, and still continues to perform them. Under his supervision, after the recovery of their health from the effect of two voyages across the Atlantic, they were suitably located in various parts of Liberia. January 4, 1859, Mr. Seys took 85 on board the Society's ship, and, with the assistance of the Society's agents, located 30 of them in Bassa county, 30 at Sinoe, and 25 at Cape Palmas. He wrote, February 21, that these were "all in good health, and quite contented;" that Mr. Dennis, the Society's agent, "had sent down an ample amount of provisions to last them for the entire year." He adds: "They are well fed, clothed. schools established for them, and attention paid to their religious training." The Protestant Episcopal mission at Cape Palmas had adopted ten of the children, and the Presbyterian mission at Monrovia, eight. For the others, places were found in various parts of Mesurado county. June 1, the agent wrote: "The liberated Africans are doing well. Not a death has occurred since my arrival." August 19, they were still "doing well," and the children among them were sent "pretty regularly to school." Inquiries at the Department of State show that his reports to that Department are frequent, and of the same tenor."

#### *The Natives.*

"The work of civilizing the natives appears to be making steady progress. This shows itself in many ways, one of which is, their readiness to pay taxes for the support of government. It having been found advisable to lay a small tax on the polls and personal property of citi-

zens, the President was authorized to extend the privilege of being taxed to the natives, at his discretion. He imposed a capitation tax of one dollar on each taxable male, relying, of necessity, on the chiefs to report the number of taxable persons in their respective clans. Many of the chiefs had expressed their approbation of this measure, before the law was passed, as becoming regular contributors to the support of government would give them a new dignity, and a better title to the protection and benefits which the government confers. When called upon for their lists of taxable persons, they responded with alacrity, and are expected to do so when called upon to pay the tax. It must probably be some years, before this system can be fully extended to all the tribes.

"In this connection, the President says: "The townships within this Republic, with very few exceptions, are amply provided with schools. Yet it is my purpose, so soon as the taxation law begins to operate successfully among the aborigines, to establish, under the provisions of an existing law, at least one common school in each county—the number to be increased in future as circumstances may justify—for the special, though not exclusive, tuition of native youths. If they be known as Government Schools, specially established for their benefit, and the services of efficient teachers are secured, I am sanguine that they will be well attended by youths, as well as middle-aged persons. And since they will pay their taxes cheerfully, and otherwise contribute to the support of the Government, and to a considerable degree no longer feel an estrangement from, but identity with us, it seems but the reasonable duty of Government to at least make this

commencement for their education and training, which will at once increase our claim upon them, and

their attachment and respect for us, as one people, having one common interest."

### From Liberia.

[From the Liberia Christian Advocate.]

#### PRESBYTERY OF WESTERN AFRICA.

THIS body met in a special and adjourned meeting, ordered by the annual meeting of 1859, on Wednesday morning, May 2d, to take into consideration the case of Mr. George L. Seymour, Superintendent of the Pessy Mission. We subjoin a copy of their proceedings as follows:

MONROVIA,

*Wednesday morning, May 2, 1860.*

Presbytery met according to appointment, in obedience to the order of the annual meeting of Presbytery at Greenville, Sinoe, 1859. Rev. Amos Herring, moderator: opened with reading, singing, and prayer by the moderator.

#### *Ministers Present.*

Amos Herring, Armistead Miller, H. W. Erskine, E. W. Blyden.

#### *Elders Present.*

Simon Harrison, D. B. Warner, James Caps.

The resolution of the Presbytery of 1859, constituting *this* Presbytery, was read and adopted. On motion, it was,

*Resolved*, That Mr. George L. Seymour be examined. in view of his coming under care of this Presbytery. At this juncture, Mr. Seymour made a most interesting statement before Presbytery, first of his labors among the Pessy people, the nature and extent of the same; secondly the effects of said labors upon the Pessy tribe; the customs, habits, and general conduct of that people. On motion the moderator proceeded to the examination of

Mr. Seymour, as to his motives and intentions when proceeding to the Pessy country, after which he was examined by several brethren of the Presbytery on experimental religion, his views as to a call to the holy ministry, &c. On motion,

*Resolved*, That the examinations of Mr. Seymour be rested. On motion, it was,

*Resolved*. That Mr. Seymour's examinations be sustained by this Presbytery, and that Brother Seymour be received under care of Presbytery. On motion, it was,

*Resolved*, That Hon. B. V. R. James be furnished with a copy of Mr. Seymour's statement before this Presbytery. On motion Presbytery adjourned to meet this evening at half past 7 o'clock, to hear a sermon by Rev. H. W. Erskine, and proceeded with the business of Presbytery.

#### EVENING SESSION.

WEDNESDAY, *May 2, 1860.*

Presbytery met pursuant to adjournment. Having heard a sermon by Rev. H. W. Erskine, Presbytery proceeded to business, after prayer by the moderator. On motion it was,

*Resolved*, That brother George L. Seymour, Superintendent of the Pessy Mission, be allowed to exercise his gifts under care of this Presbytery, as he has been doing among the heathen, and that parts of trial be assigned him by this Presbytery.

*Resolved*, That theology, natural and revealed, church history, and church government, be parts of trial assigned brother Seymour for the



next annual meeting of the Presbytery, also a lecture on the first fourteen verses of the first chapter of St. John's Gospel. Popular sermon on the 29th and 30th verses of the eighth chapter of Romans. On motion, it was,

*Resolved*, That this Presbytery, in view of the self-denying and successful labors of Mr. George L. Seymour among the Pessy tribes in the interior, do sincerely recommend Mr. Seymour, his work and his station, to the favorable attention of the Presbyterian Board of Foreign Missions, United States of America.

On motion, Presbytery adjourned with singing, prayer, and benediction.

---

LETTER FROM REV. G. L. SEYMOUR.

MOUNT PROSPECT,  
Paynesville Mission House,  
Pessay country, Jan. 25, 1860.

DEAR AND REVEREND SIR: It is with pleasure that I acknowledge the receipt of your very kind favor, under date of March 18th, 1859, in which you congratulate me on my safe return from the interior, for which I thank you, as also the acknowledgment of the receipt of my letter, forwarded from Monrovia, (I presume.) I hope Mr. McLain in his visit to Cuba has met with some new kinds of agricultural produce, which he may be able to furnish us with, particularly the bread-fruit; for as you are aware, our people begin to look at the right source for greatness and prosperity; and I will mention at this point of this communication, that I would be very thankful for a few joints of the different sugar-canes, to be procured on most of the cane-growing farms of the south, viz: the red and green ribband, and Bourbon and Creole canes. A small box containing fresh moist sand will preserve the

canes for a length of time to allow them to arrive safe to the care of Colonel B. P. Yates, of Monrovia. This I request of you, for I have a limited correspondence, and I supposed you could direct me, or get some kind friend to perform the act of kindness for Liberia. I hope you will pardon me, however, for my presumption.

My journal you likely have before this, but I cannot speak of it as of anything of much interest to you; but I must confess that I did as well as I could, under the circumstances, while at the same time I saw many points and places which could have been of much interesting information, if there had been a little science for sketching, drawing of landscapes, towns, &c., &c.; but this I hope will be more thoroughly attended to by the next tourist;—I say next tourist, for I feel quite unable to make another effort in that line of business; and that on account of the impaired state of my health, which by the exposure I was subjected to, with the effects of the wound in my hand, has reduced me to much less than an able-bodied man, and I now feel unable to attend to the labors of the Mission premises, and what I do accomplish is a dead drag. The elasticity of my system appears gone, and I frequently feel as if I was not long for this stage of existence, yet Africa shall have all of my remaining days, few or many. I cannot entertain the thought of withholding the last item of influence which may be turned to her benefit. Our Heavenly Father has permitted me to pass through scenes of danger and trial unknown to persons, unless engaged in a similar business; for even in my Mission calling, I am often exposed to the jarring prejudices of the two tribes near which, and among which, I reside; for it is but



lately that I returned home to my station from among the Bassas, where I was detained nearly two months, in order to get the two parties together, to settle difficulties occasioned by disputes about the cam-wood forest, which disputes closed the path to our people (the Pessas) for several months, even before my return home from the interior. Thus burdened with business out of the line of regular mission labor, I am exposed, as the enmity of the Bassas is excited on account of my residence among the Pessas, whom the Bassas regard as victims of the slave-trade among them, and knowing that it cannot be prosecuted within our influence, they of course regard us as in their way, and hate the idea of the Pessas being the least enlightened. Yet living as the Bassas do, between us and the sea-coast, they, of course, feel a check upon their conduct towards the interior people, therefore it does not assume that hostile character that it otherwise would, if they had not our influence to oppose them to a limited extent; (this I mention particularly to show what can be accomplished by a few civilized individuals residing among the native population;) for it is working a reform in spite of their efforts to check the advances of truth; therefore, if one station can influence the aborigines of such an extent of country, what would be the happy result of a chain of mission stations through the country in either direction? Our influence has stopped the prosecution of war and bloodshed, as also the depopulation of a fine country; and this without arms or strife. For all heathens appear to notice the influence exerted by individuals who reside among them, with the avowed purpose of doing them good, (if, however, their intercourse with the natives is such as to convince them of

the truth of the missionaries' position.) And, dear sir, what would be the result if every mission Board should direct their laborers to go or come to the interior? Who could estimate the vast acquisitions to both Church and State, in comparatively a very short period of time? Who could calculate the many happy locations in the interior, like bright spots amidst great darkness—what a development of the resources of the country—what a rising tide of animated nature would soon be rolling on towards national greatness—what a bulwark around the interior slave interest to deprive the foreigner of his oft-sought victims—what a transforming of beasts to men of reason? Yea, dear sir, what a happy country it could be in a short time, if men and women of faith would devote their lives to the glorious work of evangelizing Africa. I speak more immediately about the interior of the Republic of Liberia, where individuals may go forth, clothed with power and influence, unenjoyed by hundreds of missionaries from other parts of Christendom to heathen lands, beyond the limits of civil power, in the islands of the sea; and yet no one volunteers to go to the most destitute of the native population of Liberia. And this fact should be well looked after by those employing men in Liberia. For, with a few exceptions, most of the ministers of the Gospel are located near the coast, or where they may reach it in a few hours; which, according to my humble opinion, is not the intent of Mission Societies in the United States; and the sooner there is a change in the efforts for the good of the heathen, the sooner will there be a mighty influx from our vast native population, who will, in most cases, make the best citizens. Dear sir, let this be known to all, that there may be a general

awakening on this most important subject, which involves the general and common interest of millions in Africa. While your great Society is supplying the men, let those employing these men direct them to the fields white to the harvest. For a neglect on the part of missionaries in Liberia, as it relates to the native tribes in our jurisdiction is a reproach upon the Church in Liberia, and it should never be allowed to remain as long as the purse-holders have the power to dictate, which I hold they have a right to do; and with facts in their possession they cannot feel guiltless, if they omit to perform this part of their duty. On this subject I have said all, perhaps, that I should have said, and perhaps more; but you will make due allowance for the course I have taken, when I tell you that my heart is in the work for Africa; and that it is my belief, that as the followers of Christ, we should go to the lost and straying sheep; look them up, ferret them out, and instruct them in the rudiments of life, and not be satisfied to sit down on the chair of ease, and wait until they are disposed to come to us; for the heart of man is dark and obstinate, and will yield to gentle measures only, and those measures brought in contact with his every-day interest. And how can it be accomplished, unless we reside with them, in their midst? Yet, notwithstanding this, it is my opinion, as I am disposed to let others enjoy their own, without dispute; for I have heard a Missionary of the M. E. Church in Liberia, express his opinion in the following manner, viz: that it was his belief that little could be accomplished, except one tribe was removed to another section of the country. Thus he had but little hopes of civilizing them in their own local position; and if this is a prevailing opinion

among our Liberian clergy, it is not to be wondered at, that so little comparatively is accomplished directly among the aborigines of Liberia. The river Niger can be reached by our men with the Gospel in heart and hand, and the light can be sent down the river to the Bight of Benin; thus encompassing that part of Africa immediately. Mr. Elim Ash returned with me to the coast, Mr. William Taylor was left (on our way to the interior) at the city of Solomy, in a state of ill-health, in company with another young Liberian, who had personal interest to attend to of considerable amount; but I learned that Mr. Taylor did not succeed so well in his trade. Therefore he had not returned to the coast at my leaving Monrovia last; yet I learned that he was well, and would likely return to the coast soon.

The interest manifested by our people of the north and west is indicative of a glorious exodus of our people in due time to the land of their fathers. Sir, it must come to pass, and that soon. I notice in several American papers that some of the State legislatures are enacting stringent laws relative to our people, which shadows forth a positive intention to compel us home; and what can be said, notwithstanding it may look a little unfair, but doubtless great good will result therefrom. Let it be as it may, a harsh judgment is uncalled for at present; for Africa is our home, and if we cannot understand we can be made to feel it; for the period has now come that we are compelled to make bricks without straw; and should we stay in the United States, until compelled to provide the clay also, such is the constitution of nature, that we will not see our good without compulsion, particularly where prejudice is arrayed against

the object in contemplation, especially if that prejudice is founded in ignorance, or in a bigotted purpose to arrive at a point unattainable in their present situation, which may be the case with most of our people; as it relates to a religious attempt of those who may make the first move in the interior enterprise? It is presumed that they will be made to blush by the devoted habits of their interior brethren of the Mohammedan creed, if they lack devotedness. The step they have taken in sending out agents will be more satisfactory than reports from any other source. And I do hope that it will result in immediate undertaking of the purposes in view; and if I were not so situated, I might join the band of noble hearts. God speed them on the way to the completion of a work consistent with the men and means among our people. For there is nothing in the way of the completion of any enterprise they may wish to set on foot; and a total defeat of the slave-trade must be one of the greatest and glorious results of their labors in West Central Africa.

The signs of the times indicate a mighty revolution in the earth, in which benighted Africa is to act an important part, and through the agency of her own sons; for the time is at hand for the fulfilment of the promise that "Ethiopia shall stretch out her hands to God;" and all thinking persons must know that the idea involves everything that is important to make a nation on their own soil; but not residents of a foreign country. Therefore every move for the good of Africa is under the direction of a wise Providence, and if our people are willing they will accomplish in thirty years more than the Colonization Society could have expected at the time it began its operations in Africa; and one of the

simple reason is, that they are interested by inheritance, and the ties of nature. It is uncalled for to repeat that Africa is the black man's; for trial after trial has clearly demonstrated the indisputable fact, as also, that the common inhabitants of the country are black, yet as much men, and as dignified in character as can be found in any part where they have not been contaminated by foreign influence; for where they have come in contact with foreign influence, so in proportion have they degenerated. Thus the common belief that the African is a degenerate species of being, but I thank God that the interior develops other characters, and the educated and intelligent among us prove to the world that the African is as much a man as those of other races, who are his brethren, with different hues and features, established by different climates, habits, and circumstances, which, clothed in a mystery, is alike beyond human control; which is, perhaps, one of the expulsive marks at the confusion of tongues for this part of the world. Yet, if this be a mere conjecture, Africa is the black man's home.

My views relative to missions may appear extravagant, but it is only to know that the same circumstances exist now in relation to the spiritual wants of men as existed in the Apostles' time; and the question is settled, and who doubts the fact, in view of the destitute condition of the African heathen. Yes, sir, it demands at this moment a hundred thousand missionaries of the most fervent zeal to supply in a tolerable degree the real wants of this dark land, and I hope never to cease speaking for her good, and raising my voice as a trumpet for the country I love most. Notwithstanding I can justly lay claim to blood relationship with two other races, viz: the



Indian and white, yet Africa has her claim on me in an equal proportion of course. I discover hope looming up for the colored race, nowhere but in Africa. Therefore let prayer, mighty prayer, in strong faith go up to the hill of the Lord for Africa to be redeemed now; now is the day of favor to other lands, and must Africa be left until the experiment is fully tested elsewhere? I wait not for an answer, but let the world in reason admit that it proves everything necessary to beget the brightest hope for the most extensive mission operation put on foot in the heathen world. The whole American Church can do a great work at the Throne of Grace for Africa; for they will have a definite object of a most pressing kind to call forth their sympathies; and while they pray, let none feel backward. And in obeying the Saviour's command,

"Go ye into all the world, and preach my Gospel to every creature," let no one stifle the Spirit; let there be a general advance for the rescue of poor bleeding Africa. Sir, what is the life of a few men and women (if ready for Heaven) sacrificed in the cause of our blessed Redeemer, in view of the perishing millions of this land of blood. Dear sir, say to any brother that there are locations for a vast number of laborers. Oh! how I wish I could inflame the hearts of the Christian Church for Africa, before another generation goes down to death; the thought is awful. Pray for Africa, and forget not poor me, and let your last breath (like a Cox) be for Africa.

And believe me happy to subscribe myself, your humble and obedient servant, and brother in Christ,  
GEO. L. SEYMOUR.

### **Return of the Mary Caroline Stevens.**

THIS ship returned to Baltimore on the 20th instant, after a passage of thirty-four days from Monrovia. She left at the several ports of Liberia 228 emigrants, of whom 173 proceeded immediately to the interior settlement of Careysburg, where previous companies have passed, with little sickness or danger, their period of acclimation.

Captain Reimer and two seamen, who were employed by the New York Society to accompany the Seth Grosvenor to Liberia, returned in the ship. She brings 183 casks, 31,400 bbls. of palm oil, 10 tons of camwood, a few bags of coffee, with a small quantity of sugar and molasses.

The ship having been leaky for want of caulking, five Kroomen came home in her to assist at the pumps. In consequence of her condition, on her return from Cape Palmas, she failed to touch at Sinou and Bassa, and made a very brief stay at Monrovia, and came home without Liberian passengers. The letters and papers received at this office, represent the state of Liberian affairs as quiet and prosperous, the profits of agriculture and trade as decidedly on the increase.

We copy the following from the Herald of June 20th:

MESSRS. EDITORS: Oblige me by inserting in your columns the following letter from my friend Dr. Laing. Its publication may do good,

as the rumor is abroad that some of the adults of the last emigration to Careysburg have died, and the Doctor's communication sets that matter at rest.

Respectfully, yours,

JOHN SEYS.

U. S. CONSULATE,  
June 8, 1860.

CAREYSBURG, June 7, 1860.

MY DEAR SIR: As I know you take a great interest in everything pertaining to this settlement, of which you have been the successful founder, it affords me unusual pleasure to inform you that of the last company of emigrants who arrived here on the 16th of last December, we have not lost one adult. Two infants have died of convulsions, brought on principally by teething and exposure. One of these was born on the voyage.

They have *all* had attacks of the fever; there were four or five *severe* cases, and with one exception were all in their poorly chinked log-cabins, at the time of having their attacks. There is not one confined to the bed at present, and with one or two exceptions all are at work daily.

Fraternally, yours,

DANL. LAING.

Rev. JOHN SEYS,  
Consul U. S. A., &c.

LITERARY.

On Wednesday, the 14th instant, the examination of the Classical Department of the Alexander High School was held in the Presbyterian Church of this city. We were present to witness the examination; and we are happy to say that Mr. Blyden has devoted much labor to the advancement of his students, and has been enabled to see the good fruits of his labor.

The examination commenced at half past nine o'clock, and the following is the order of exercises:

1. Reading the Scriptures;
  2. Singing;
  3. Prayer;
  4. Examination in Greek—Homer's Iliad;
  5. In Hebrew—Bible;
  6. In Latin—Virgil's Æneid;
  7. In Greek—Testament;
  8. In Latin—Cæsar;
- Recess for one hour and a half.
9. In Greek—Reader;
  10. In Latin—Bullions' Reader;
  11. In Geometry—Books III & IV;
  12. In Algebra—Equations of the first degree.

After the examination in the different studies, there were delivered three addresses by students, on the benefits of a classical education, and the injurious habits of sending children to school too early, and of persons leaving school too soon.

And then an interesting address of instruction and encouragement was made by the Right Rev. Bishop Payne; and the exercises closed at twilight, a time well suited to impress upon one's mind the influences of the performances of that hour.

We wish abundant success to our beloved *alma mater*; and we shall hail with joy the appearance of every student whom she shall send forth to benefit our much loved Liberia in particular, and oppressed Africa in general.

The Liberia Herald of July 4th, among several interesting articles, congratulates the Liberians on the arrival of the small steamer Seth Grosvenor, sent out by the New York Colonization Society to the house of Johnson, Turpin, and Dunbar. It considers Wednesday,

20th of June, 1860, as a day to be ever commemorated as the commencement of steam navigation in Liberia :

"On this day the splendid little steamer *Seth Grosvenor*, Captain Fredrick Reimer, built in New York by the 'New York State Colonization Society,' for the mercantile firm of Johnson, Turpin & Dunbar, of this city, anchored in our harbor, making a passage of forty-seven days from her port of building, six of which were spent in coaling at Bermuda and St. Vincent. The arrival of the steamer was hailed with joy by all; indeed, the novelty was grand, no steam vessel of so small a size having been ever before seen in our waters. Numbers of citizens, so soon as it was rumored that *Johnson's steamer* was off the harbor, rushed to the beach to see her; though it was announced a few minutes after her arrival, that an hour or so more, (soon as the soundings could be had,) she would be brought into the river, yet many, impatient of the hour, went at once on board, while she lay in the harbor.

"A few hours after her arrival, there being a sufficiency of water on the bar, as the steamer was drawing only three feet, she steamed into the river, gazed, cheered, speculated, and gaped at and upon by everybody that could reach the tops of the hills, or go down to the wharves. With perfect ease, and in quicktime, she steamed up behind the Kroo and Bassa Islands; rounding the point at Barley's, she passed up by the Colonization wharf and anchored off her owner's store, about six yards from the wharf. Of course, nearly as many people as she could comfortably hold on deck had already gotten on board while she was in the harbor, and came in with her, among whom, it is needless to say,

were some females—there *must have been* some women—thus, as soon as a few too many attempted to go on from the wharf, there was some falling overboard. Indeed, we have never before seen more running, shoving, pushing, and scuffling, than on the day of the steamer's arrival. In fact, considering all the natural differences, there was everything to be seen in miniature that may be expected at New York should the Great Eastern reach there, except a fight and a drunken man."

The Herald notices with special commendation, Mr. Jordan, who first proposed the introduction of sugar-mills into Liberia, Mr. Roye, who first displayed the Liberian flag over his own vessel in a foreign port, and the house of Johnson, Turpin, and Dunbar, who have brought a steamer to be employed in the Liberian waters.

From the Liberia Christian Advocate of July 11:

THE LIBERIA STEAMER—SETH GROSVENOR.—This beautiful little thing is here at last. Whether she is successful or not, to the extent of her owners' expectations, we somehow instinctively hail her as the certain harbinger and pledge of other early coming vessels, adopting her means of locomotion, but arranging themselves side by side with the white-winged crafts for the furtherance of African civilization and improvement.

We learn she is owned by the firm of Johnson, Turpin, and Dunbar, having been made to their order. The *Grosvenor* is designed, we are informed, to facilitate travel and trade, so far as her duty of carrying the Liberian mail will permit, for which she is in contract, receiv-



ing annually from the Government the sum of \$6,000. If in all her contracts she is treated with the liberality accorded to her in this one, all will be well. She is small, but may, nevertheless, answer a valuable service, and we hope this will be the case, sharing largely the public patronage, and returning to the firm a handsome income.

### The Late Joseph Gales, Esq.

At a meeting of the Executive Committee of the American Colonization Society, the Corresponding Secretary called early attention to the great loss sustained by the institution in the departure from this life of Mr. Gales, one of the Vice-Presidents of the same, and submitted the following resolution, which was unanimously adopted:

*Resolved*, That in the decease of Joseph Gales, Esq., late senior proprietor and Editor of the National Intelligencer, to whose distinguished prudence, sagacity, and energy, the cause of the American Colonization Society was, during the early and most trying days of its existence,

greatly indebted, and who since its origin, and for many years as one of its Vice-Presidents, by the force of his opinions, frequently and eloquently expressed through his powerful press, has contributed to sustain and advance its important scheme of philanthropy, this committee in common with their fellow-citizens throughout the land, deplore the loss of one not less admired and beloved in social life than eminently devoted to the Union and prosperity of his adopted country, and to the liberty, progress, and glory of the human race.

*Resolved*, That this resolution be published.

### Yoruba.

The Home and Foreign Journal for September, 1860, contains very interesting letters from several Baptist Missionaries in Yoruba, which appears to be in a very disturbed condition. The Rev. J. M. Harden writes from Lagos, June 8th, that he has a church of nine communicants, and adds, the Wesleyans and church missionaries have good congregations and many communicants, but they are made up of Sierra Leone emigrants who were members of the churches, and the slaves the Sierra Leone people bought, and also the relations whom they have redeemed. Rev. A. D. Phillips writes from Ijaye, May 22, 1860, that war is raging between that city and Ibadan; that the Ibadans had an army of 60 or 70,000, and the Ijayeans from 30 to 40,000; that some fierce battles had taken place; the Ibadans having lost probably 1,000 in one day, and another battle expected. The Rev. T. A. Reid writes from Aw-yaw, May 17, 1860, that his condi-

tion is perhaps as perilous as that of his brethren at Ijaye, as the people of Ilorin are reported as ready to make an attack upon them. Provisions were scarce. All the country appears to be agitated and alarmed. Mr. Reid adds:

From the information now received, Dahomy is now waiting, by an agreement with this king, and the several war chiefs of Ibadan, to come upon Abeokuta if it comes against Ibadan. It is reported that Dahomy has now in readiness the most powerful army ever raised in that country, and has several French cannon and a good supply of smaller arms. Thus matters now stand, and missionaries are left in an unenviable position, with no hope of perfect safety, but a firm trust in the mighty arm of Jehovah to whom we look and cry daily for help.

#### PEACE DEPUTATION

The deputation of peace from Lagos has been to Ibadan, but as far as I have learned have entirely failed, because they were too late. Lieut. Lodden, of her Majesty's ship at Lagos, was the head of the party.

P. S.—Since writing the above this morning, I have learned that in two days the Ilorin people will be here, and say that they will stop up the town. I do not be-

lieve they will be able to do it, because I think other Yoruban towns who have not yet taken part will come and help this town drive them away. This is the king's town, and although the people generally do not like this king, yet there is a kind of

sacredness about the capital of their country which will perhaps cause them to come and defend it. It would be a disgrace to the Yoruban towns to stand off and see their capital overthrown by strangers.

T. A. R.

### Maine Colonization Society.

THE annual meeting of the Maine Colonization Society was held in the High street Church, Portland, on Thursday evening, August 2d. It was an occasion of great interest, and it will not soon be forgotten by the large and most respectable congregation which assembled in despite of dog-day heat and other forbidding circumstances, to attend the exercises of the sixth anniversary of this Society. The devotional services were conducted by Rev. J. W. Chickering, DD., of Portland, and Rev. E. F. Cutter, of Belfast. The annual report was made by Rev. John O. Fiske, of Bath, the Corresponding Secretary. He spoke of the loss the Society had experienced in the past year by the death of two of the Vice-Presidents—Rev. John Maltby, of Bangor, and Rev. Caleb Hobart, of New Yarmouth. He said that Liberia is prospering with schools and churches, and commerce, and the arts of civilized life; that she has already stopped the slave traffic upon more than five hundred miles of the coast of Africa; that she is the safe asylum of the re-captive, and the hope and joy of the free colored man that would better his condition; that she gives *nationality* to the black man, and promises the highest good to the whole African continent. The report referred to the fact that a purpose to build a ship for the parent Society, was about to be accomplished in Maine, but for the munificent gift of one generous citizen of Maryland. Reference was also made to the liberality of the citizens of Bath towards the cause, and to the able and successful labors of the Rev. Franklin Butler, for the object, in various parts of the State.

Mr. Fiske ably enforced the claims of Liberia upon the sympathies and benevolence of all good people, and we trust that his report, which was ordered to be printed, will be widely disseminated and universally read by those who love Africa.

After the reading of the report, the Hon. Phineas Barnes, of Portland, President of the Society, introduced to the assembly,

in his usual felicitous style, the Hon. J. H. B. Latrobe, of Baltimore, Maryland, President of the American Colonization Society, who delivered an address of great beauty and force. With a masterly hand, Mr. Latrobe held the close attention of the audience for more than an hour, in a speech of rare merit, the doctrine of which was, that "*the desire to better one's condition will at last carry to Africa every free person of color in America.*"

He admitted the comparative insignificance of past emigrations. But he argued with convincing force that the increase of our aggregate population is constantly rendering the severities of the colored man's lot more painful. While labor is driving him from the places that he once occupied, he will finally turn his eyes to Africa. It is the part of prudence, of humanity, and of religion, to anticipate the approaching conflicts, and to prepare for the inevitable results of our inevitable increase of population. This, colonizationists are doing, and the blessing of Providence has thus far distinguished their endeavors. Liberia has come into being, and the whole interior of Africa is in due time to be civilized and evangelized, and made ready for the return of her scattered children. Though Mr. L.'s address had been delivered on similar occasions, and had even been printed, it came from his lips with the fervor and freshness of his original utterance, and gave distinguished pleasure to the audience.

After the conclusion of the address, the following officers were chosen:

Hon. PHINEAS BARNES, President.

Freeman Clarke, Esq., Treasurer. Rev. John O. Fiske, Corresponding Secretary. Professor Israel T. Dana, M. D., Recording Secretary. Hon. Phineas Barnes, Freeman Clarke, Esq., Joseph McKeen, Esq., Wm. Chase, Esq., H. I. Sibly, Esq., H. C. Barnes, Esq., Elven Steele, Esq., Executive Committee.

The influence of the sixth anniversary of this noble Society is highly propitious, and the prospects of the cause of African colonization are, in the State of Maine, truly encouraging.

## Annual Report of the Vermont Colonization Society.

PRESENTED OCTOBER 10, 1859.

WE have received and perused with great satisfaction the Fortieth Annual Report of the Vermont Colonization Society. It is a highly interesting fact, that this Society was organized in the State House, at Montpelier, October 23, 1819, and the constitution was signed by eighty-six members, among the distinguished men of that day in Church and State. The excellent Secretary of the Society, the Rev. J. K. Converse, D. D., states in the opening of his report, that nearly all of the original members have gone to their rest. He adds, "I recognize the names of only eight now among the living." Thus this Society was organized more than one year before a spot was selected for planting a colony, and nearly three years before the first emigrant had left our shores, and at a time when Western Africa was a land unknown, except to pirates and slave-traders; and during a year, in which 40,000 slaves were shipped from that Western Africa. The report justly concludes that for a Society so remote to have secured the establishment of an independent republic of some 12,000 free colored emigrants on that distant shore—to have obtained possession of between five and six hundred miles of the sea-coast, over which it extends the just authority of civilized law—to have gathered a large native population (probably 200,000) un-

der its protection—to have educated men to fill the chief offices of the republic, which is recognised as an independent state by the chief powers of Europe, is certainly no small achievement. But what we now see is but the beginning of a great and beneficial change in Africa and the Africans.

Addresses were made by the Rev. Franklin Butler, Rev. John Wheeler, D. D., and by Mr. W. M. Davis, a Liberian, which were listened to with deep interest.

"Resolved, That a committee be appointed to correspond with the President of the Republic of Liberia, for the purpose of ascertaining the facts, as to the extent of the mechanical and manufacturing interests of the Republic, and report at our next annual meeting.

"Henry Stevens, Esq., and Rev. J. K. Converse, were appointed said committee.

"On report of the nominating committee, the following named gentlemen were elected officers of the Society for the coming year:

"Rev. JOHN WHEELER, D. D., *President*.

"Hon. Carlos Coolidge, Hon. Samuel Kellogg, *Vice Presidents*

"Rev. J. K. Converse, *Secretary*.

"Geo. W. Scott, Esq., *Treasurer*.

"Hon. Joseph Howes, *Auditor*.

"*Managers*.—Henry Stevens, Esq., Norman Williams, Esq., Geo. W. Prichard, Esq., Rev. C. C. Parker, Rev. B. B. Newton, Rev. W. H. Lord, Hon. Erastus Fairbanks, John N. Pomeroy, Esq., J. G. Stimpson, Esq., Hon. William Nash, Hon. Daniel Baldwin, L. H. Delano, Esq.

"The Society then adjourned."

## Lamented Deaths in Liberia.

THE Liberia papers record, with sorrow, the decease of three individuals held in high esteem in their community. The Hon. Samuel G. Hansford, Judge of the Court of Common Pleas and Quarter Sessions for Union county, is represented as a young man of sterling worth and excellent promise. We can testify to the high Christian character of Judge John Hanson, who, from the days of Ashmun, labored for the public good and the cause of the Redeemer; and of Mrs. McGill, the intelligent and eminently pious and exem-

plary wife of Dr. McGill, who leaves a large family to mourn their loss, and rejoice in her gain.

DEATH OF JUDGE HANSON.—This old resident of Liberia departed this life on the 16th ultimo. The immediate cause of his removal we have not learned. We doubt not, however, that weight of years was the principal agent in this solemn matter.

Judge Hanson, as he was familiarly called, was one of Liberia's most ardent lovers. Upon her interest he would not



consciously turn his back. In peace and war, with friend or foe, he stood by what he believed to be the highest good of his country. In no heart did a purer patriotism glow than in that of John Hanson.

We believe he was from the State of Maryland, in America, originally. His early days were passed under circumstances that afforded him but little, very little, opportunity for the improvement of his mind. And that melee of care and toil, of danger and watchfulness, that supervened upon his adoption of Liberia as a home, precluded, almost wholly, the idea of enjoying much quiet time for the purpose of familiarizing one, passing through the ordeal and filling the various offices he did, with what is desirable, if possible, that every public man should know something of. Hence Mr. Hanson, in modest keeping with his opportunities, never made any pretensions to literature. He never affected to be what he knew he was not. But he was a man of strong natural good sense, and often made himself felt and feared by those whose advantages in every way had been vastly better than his own.

For years he has been a local preacher in the Methodist Episcopal Church. He was never talented, or commanding; but very useful. A more hospitable and benevolent citizen and Christian never need tread Liberian soil.—*Liberia Christian Advocate*, July 11.

**DEATH OF MRS. L. R. MCGILL.**—Departed this life on the 6th ultimo, Mrs. Louisa Rebecca, late consort of Dr. Samuel F. McGill, principal in the firm of McGill Brothers, of this city, in the 41st

year of her age. Mrs. McGill was a woman that possessed those rare qualities of mind and heart which made every acquaintance a warm friend. Her even-hearted gentleness of disposition, easy unassuming manners, sterling principle, and consistent piety, won for her a deservedly high place in the estimation and affections of those who knew her best, making her life a general blessing, and her death a great loss.

This bereavment has been inflicted in connection with incidents of a touching nature, some of which in their effects are ephemeral, and will soon disappear, while others will be life-long in their influence. The sufferings and extreme prostration of the departed one, since the birth of a son three weeks ago, with the sensibilities they have aroused, and the sympathies they have elicited, may soon be forgotten. No special benefit, perhaps, would follow their long retention. But the loss to a husband of such a praying wife, and the loss to six little sons and a daughter, all now passing through the most impressive period of life, from fourteen years down to infancy, of such an intelligent praying mother, is one of an abundantly more serious description, the foot-prints of which time will likely never efface. May God have mercy, and grant to the surviving relations grace for their newly-devolved duties.

Mrs. McGill died as one, judging from her Christian life and mental constitution, might expect, in the calm but dignified triumph of holy faith.—*Liberia Christian Advocate*, June 13.

### Intelligence.

**GREAT WILL CASE IN NORTH CAROLINA.**—*One hundred negroes set free.*—We learn from the *Iredell Express* that the case of Solomon Hall's will occupied the Superior Court of that county eight days, and was finally compromised after the jury had retired. Mr. Hall had made a will leaving one hundred negroes and other property to his only child, a daughter, who afterwards married Mr. Neely against his wish, whereupon he made another will leaving his negroes free, and bequeathing most of his property to them. The suit was to set aside the last will. An hour after the case had gone to the jury, Mrs. Neely's counsel proposed to receive \$13,000, and \$2,000 which the will gave her, the estate to pay the court costs, \$600, she to pay her own lawyer \$5,000.

The proposition was accepted. The negroes will be sent to Liberia. The jury stood nine against, and three for the will; but it is said the judge would have set aside the verdict if it had been against the will.

At the last annual meeting of the Board of Directors of the American Colonization Society, January 18, 1860, John P. Crozer, Esq., of Pennsylvania, and S. Bloomfield, Esq., were appointed a Committee on Emigration. On the 19th, they made a report, (see pages 47 and 48 of Annual Report,) which concludes with a resolution. The report and resolution were adopted, but by some inadvertence, the names of the committee were omitted at the end of the document.

### Another Memorable Friend Called to his Reward.

THE REV. DR. ELLINGWOOD, of Bath, Maine, an early, constant, and ardent friend of this Society, died a few days ago at that place. He was eminently faithful and successful in the ministry, and has

left a record of his piety and beneficence on the hearts of all who knew him. This Society had no truer friend, and the flame of zeal in its behalf that he kindled will not expire.

### Recaptured Africans.

THE three ships employed by this Society to convey 1,138 recaptured Africans from Key West to Liberia, sailed successively,  
The Castilian, (June 30.)....with 400  
South Shore....(July 14.) ....do. 355  
Star of the Union(July 19) ....do. 383

1,138

The number originally landed from the three captured slave ships, was 1,431, showing a reduction by death during their short stay at Key West of 293—such is the African slave-trade.

### Proposed Settlement on the New Jersey Tract.

PRESIDENT BENSON promises his co-operation in founding this new settlement, and that his efforts shall be directed to remove all obstacles out of the way. When will intelligent freemen of color be found to go forward and lay the foundations of this settlement, thus building up a reputation and home for themselves, and thou-

sands that shall succeed them. Will some intelligent families from the settlements on the coast engage earnestly in the enterprise, which must contribute to diffuse the light and blessings of civilization, and the eternal truth of God? "Why stand ye here all the day idle?"

### Receipts of the American Colonization Society.

From the 20th of July to the 20th of August, 1860.

#### MAINE.

By Rev. F. Butler:

Portland—J. B. Brown, Esq.,  
W. F. Safford, Esq., Mrs.  
Phebe Cummings, \$30 each,  
Nathan Cummings, Esq., cash,  
Hon. Ether Shepley, \$10 each,  
Luther Dana, Esq., W. S.  
Dana, Esq., Eben Steele, Esq.,  
Hon. Nathan Clifford, Wm.  
Moulton, Esq., Charles Q.  
Clapp, Esq., J. S. Little,  
Esq., S. Myrick, Esq., \$5  
each, Hon. Joseph Howard,  
H. J. Libbey, Esq., G. F.  
Shepley, Esq., A lady, \$4 each,  
Joshua Maxwell, Esq., J. M.  
Adams, Esq., J. A. Balkarn,  
Esq., C. H. Adams, Esq., \$3  
each, Hon. Thos. Amory De-  
bois, Geo. E. B. Jackson, Esq.,  
Dr. J. T. Dana, \$2 each, S. C.

Stout, Esq., Dr. Fitch, E.  
Hamblin, Esq., J. S. Palmer,  
Esq., C. Staples, Esq., H. C.  
Barnes, Esq., E. Webster,  
Esq., S. Chase, Esq., Hon. J.  
Jewett, \$1 each..... 203 00  
Saco—Hon. T. Jordan, \$2; D.  
Smith, Esq., \$1..... 3 00  
206 00

#### VERMONT.

Enosburg—Mrs. R. S. Nichols.. 2 00

#### RHODE ISLAND.

By Rev. John Orcutt, (\$180,) viz:  
Newport.—Thomas R. Hazard,  
\$25, (Thomas R. Hazard, \$25,  
last year omitted,) A Friend,  
\$25, Mrs. Thomas Slidell, R.  
J. Arnold, each \$20, Mrs. E.  
DeWolf Thayer, \$15, S. Engs,  
G. H. Calvert, Benj. Finch,  
Rev. Dr. Dumont, Cash, Miss

|  |           |  |
|--|-----------|--|
| Caroline King, Edwin King, each \$5, Rev. Dr. Thayer, George C. King, Mrs. Wm. Guild, Miss E. Easton, Mrs. M. S. H. Bull, Mrs. H. M. Irish, Mrs. T. Tompkins, R. B. Kinsley, each \$2, J. Townsend, Samuel Allen, each \$3, T. M. Seabury, P. Caswell, Mrs. H. Bull, Miss H. M. Bailey, W. A. Clark, Mrs. Mary DeWolf, Mrs. Peleg Clark, each \$1.....   | 169 00    |  |
| <i>Bristol</i> .—Mrs. Joseph Smith and Mrs. William Carr, \$10, in part to constitute Miss Josephine Carr a life member of the American Colonization Society, G. W. Carr, \$1.....   | 11 00     |  |
|  | 180 00    |  |
| <b>CONNECTICUT.</b>  |           |  |
| <i>Fairfield</i> .—Collection First Congregational Church and Society By Rev. J. Orcutt, (\$124,) viz :  | 38 68     |  |
| <i>Waterbury</i> .—S. M. Buckingham, \$20, in full, to constitute Chas. B. Merriman a life member, E. S. Clark, \$15, in full, to constitute himself a life member, L. W. Coe, John Buckingham, each \$10, Miss S. Bronson, Aaron Benedict, E. Leavenworth, J. P. Elton, Miss Esther Humiston, Green Kendrick, Mrs. Sarah A. Seavill, Samuel J. Holmes, Mrs. Abram Ives, each \$5, Mrs. Dr. Ives, W. R. Hitchcock, Philo Brown, each \$3, W. Spencer, Dr. C. J. Carrington, Rev. J. M. Willey, each \$2, Dr. Platt, C. B. Merriman, Judge Buel, C. D. Kingsbury, each \$1.....                       | 119 00    |  |
| <i>New London</i> .—Mrs. C. Chew...  | 5 00      |  |
|  | 124 00    |  |
| <b>MASSACHUSETTS.</b>  |           |  |
| <i>Newburyport</i> .—Legacy of the late Josiah Little.....   | 500 00    |  |
| <b>OHIO.</b>   |           |  |
| <i>Norwich</i> .—Collection in Pres't Ch., by Rev. Sam. Wilson...  | 6 00      |  |
| <i>Oxford</i> .—Contributions of 1st and 2d Pres. Ch's, by Alexander Gray, M. D.....   | 11 00     |  |
| <i>Cedarville</i> .—Collection in his ch'ch by Rev. A. McMillan.....   | 17 00     |  |
| <i>Morning Sun</i> .—Collection in Ref'd Pres. Ch., by Rev. G. M'Millan.   | 8 00      |  |
| <i>Bryan</i> .—Collection in Delta congregation, by S. D. Anderson, \$4, and D. M. Crall, \$1..  | 5 00      |  |
| <i>Warren</i> .—By Rev. B. O. Plimpton, (\$66 70) viz : B. Gates, Rev. S. Hubbard, D. Warner, C. Fay, N. Mashon, S. Thayer, and Mrs. D. Mashon, each \$5; S. S. Hunt, \$10—sundry others \$21 70.....  | 66 70     |  |
|  | 113 70    |  |
| <b>DISTRICT OF COLUMBIA.</b>   |           |  |
| <i>Washington</i> .—U. S. Government, on account of transportation from Key West of 1,138 Wild Africans.....   | 27,175 35 |  |
| <b>VIRGINIA.</b>   |           |  |
| <i>Rockbridge county</i> .—Collection in New Providence congregation.  | 28 75     |  |
| <b>TURKEY.</b>   |           |  |
| <i>Constantinople</i> .—Rev. Elias Riggs, D. D.....  | 10 00     |  |
| <b>FOR REPOSITORY.</b>   |           |  |
| <b>MAINE.</b> —By Rev. F. Butler :—  |           |  |
| <i>Portland</i> .—Hon. Joseph Howard, H. I. Libby, Esq., G. F. Shepley, Esq., Hon. Thomas Amorv Deblois, S. C. Strout, Esq., Oliver Gerrish, Esq., J. G. Talford, Esq., Messrs. Lowell & Seuter, B. Greenough, Esq., \$1 each, to May '61, John C. Brooks, Esq., Edward Gould, Esq., A. R. Mitchell, Esq., \$1 each, to January '61, Robert Holyoke, Esq., \$1, to September, '60, Joshua Maxwell, Esq., \$2, to May '62, Miss Jane Deering, \$1, to August, '61, \$16. <i>Saco</i> .—E. P. Burnham, Esq., E. K. Wiggin, Esq., \$1 each, to May, '61, Josiah Calif, Esq., \$2, to May, '61, \$4..... | 20 00     |  |
| <b>NEW HAMPSHIRE.</b> — <i>Walpole</i> .—F. Vose, to August, '61.....  | 1 00      |  |
| <b>VERMONT.</b> — <i>Enosburg</i> .—Geo. Adams, Sarah Allen, S. H. Dow, Moses Wright, and Levi Nichols, \$1 each, for 1860....   | 5 00      |  |
| <b>GEORGIA.</b> — <i>Millidgeville</i> .—D. B. Stetson, in full.....   | 2 50      |  |
| <b>WISCONSIN.</b> — <i>Appleton</i> .—A. Bul-lard, to June, '61.....   | 1 00      |  |
| <b>OHIO.</b> — <i>Cincinnati</i> .—E. Conkins, in full.....  | 1 00      |  |
| Total Repository.....  | 30 50     |  |
| “ Donations.....   | 703 13    |  |
| Legacy.....  | 500 00    |  |
| U. S. Government.....  | 27,175 35 |  |
| Aggregate Amount....   | 28,408 98 |  |







For use in library only



I-7 v.35/36  
African Repository

Princeton Theological Seminary-Speer Library



1 1012 00307 1810